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Londonderry, N. H.

1719-1876.

CENTENNIAL DISCOURSE.

HISTORICAL OF THE

TOWN OF LONDONDERRY, N. H.

AND ITS

PRESBYTERIAN CHURCH AND SOCIETY.

(FOUNDED APRIL, 1719.)

Delivered Sabbath, July 2d, 1876,

BY

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CENTENNIAL DISCOURSE.

DEUT., iv, 32: "For ask now of the days that are past."

The past has always been commemorated among men—by pillars, monuments, temples, or by festival, tradition or history.

It is natural, it is needful, it is commanded

"Remember the days of old * * Ask thy father * * thy elders * *. And again, "For ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and ask from the one side of heaven unto the other, whether there hath been any such thing as this great thing is or hath been heard like it."

Two points of inquiry are specified in the words that follow. One of them is, "Hath God assayed to go and take Him a nation from the midst of another nation * * as He did for you * *" The object of the inquiry is declared in the injunction—"Know therefore this day and consider it in thine heart, that the Lord he is God, in Heaven above, and upon the earth beneath."

Thus the sphere of inquiry is extended over all time, and with the design to perpetuate the knowledge, and a heartfelt remembrance of God, and of his sovereignty in providence: and the civil and religious landmarks of all ages are among the designated guides to that knowledge.

As rivers are formed by the union of lesser streams, and these by many rills and fountains, so nations and their institutions have their remote and immediate sources. Char-

acter is not a thing of to-day, but of years, and so through the ages alone do we learn the true lesson of God in providence.

Nor may we omit to note, that by great and notable events the past has been divided into eras, which, however differing among themselves, have yet been marked by certain characteristics in common. We read of violence, the deluge and Noah; of Sodom, fire from heaven and Abraham and Lot; of Egypt, oppression, the plagues, the exodus, and Moses and Aaron; of Canaan, captivity and the prophets. The beginnings of the christian era were days of Christ, the crucifixion, Jerusalem "numbered to the slaughter," and of the apostles. The days of Rome and the reformation tell of national humiliation, martyrdom, indulgencies, a spirit of fear, and of Luther, Zwingle, Melancthon, Calvin and Knox. The bare recital shows the indelible impress of the character and actings of God and man upon every age. Man has always forgotten God, and oppressed his fellow man.

God has always foreborne, until the cup of sin was full, then he has visited wrath upon the offending, and brought the faithful out into a larger place of liberty of conscience and of action. These are great and abiding truths, and of peculiar force and interest, when, in asking of the days that are past, we trace amid the foot-prints of God in providence the history of the town and of the Presbyterian church of Londonderry.

The earliest settlers were purely Scotch, though from the north of Ireland, as presently explained. They brought their faith with them. It was neither acquired here, nor changed by compromise or admixture with anything found here. Their religion was that of the reformation modified in manifestation by the previous religious character of the Scotch people, just as the same religion was variously developed elsewhere, according to the previous religious char-

acter of the people where it prevailed. We say therefore, in the spirit of the text, that in this prior character of the Scotch will be found the sources remote, while in the reformation itself will be found the sources immediate, of the present history.

It is definitely known that christians were found in the lowlands of Scotland in the second century, within one hundred years of the revelation by John. There was also near the close of the fourth century a further introduction of christianity by Ninian, of noble English birth, educated abroad, and made a presbyter. A third and still further introduction of christianity was made about the middle of the sixth century, by St. Columba, a relative of both Scotch and Irish princes. By such means was the foundation of the Scotch religious character laid, in immediate relation to the primitive christian church, and all prior to the sacrilege of full papal supremacy. Whatever else may be said of that primitive church, it is the common fountain of all churches and church histories of the name "christian."

After Columba the christians of Scotland were called "Culdees" (servants of God). They took their doctrine and discipline directly from the Scriptures, in many vital points were directly contrary to Rome, and were remarkable for their simplicity and purity.

Rome was not supreme in Scotland until the 12th century, and was outlawed there in 1560, within forty years after the reformation was a success.

Distant as all this may seem, it is of the asking enjoined, that we may know God in the providence of our origin, and know the true character of that people who as Presbyterians were the chief defenders of the faith and of protestantism in 1689, and who afterwards settled our town and founded our church.

But, the period of the Scotch reformation was also the

period of the greatest civil and religious strife between Scotland and England.

Two laws of the British parliament—the act of supremacy in 1534 giving to the sovereign supreme ecclesiastical power, and the act of uniformity in 1563, providing a special court for the suppression and punishment of dissent—were oppressively felt in Scotland, as again subjecting conscience to forms of civil law, and as simply transferring the intolerance of Rome to London. Even the triumph of Cromwell was in one respect an added coercion, for though a Puritan and opposed to both Rome and England, he was no less opposed to Presbyterians, of whom there were eighty-one in the parliament which he dissolved by force of arms. At length a spirit of separation came upon multitudes of the people, at a time too when the province of Ulster in Ireland had by attempted insurrection become forfeited to the king, who offered the most favorable terms for its re-settlement. The result was an immediate emigration without a parallel in its aims and consequences, if not in numbers.

"For ask now of the days that are past * * * Hath God assayed to go and take him a nation from the midst of another nation as he did for you?" The original movement was mainly in two directions, and about 1612. Many, chiefly English, passed over to the continent, and thence by the Mayflower and other vessels later, found their way to New England as the Plymouth and Massachusetts colonies. Many others, chiefly Scotch, passed over to Ireland and resettled the province of Ulster. These Scots of Ulster maintained a separate and most exclusive existence, rarely or never intermarrying with the people about them. By emigration, however, they secured but in part that freedom of conscience which they sought. They escaped the burdens of those subsequent conflicts out of which Scotland won her ecclesiastical triumph, but were soon called to no less important trials and for the equal benefit of Scotland and the world. These

they encountered with a heroism of defense unsurpassed, in the ever memorable siege of Londonderry, a chief city of Ulster, from December, 1688, to August, 1689.

It was the decisive conflict of the time between Catholicism striving for supremacy and Protestantism contending for rights of conscience, and the defenders of Londonderry were awarded exemption from taxation by act of Parliament.

Still they failed of that measure of freedom which they had a right to expect, and again was revived a spirit of emigration. Of a large number of colonists, sixteen men and their families made the first settlement in town. On the eve of their departure for America Rev. James Macgregor, afterwards first minister in Londonderry, preached to them, from the words of Moses in his guidance of Israel, Ex. 33 : 15.

They arrived within the town limits April 11, 1719, old style, at a place called Horse-hill, between the present Derry and East Derry. The day following Rev. James Macgregor, before alluded to, delivered under a spreading oak the first sermon ever preached in the town, from Isaiah 32 : 2. In May following, complying with a call for that purpose, Mr. Macgregor solemnly assumed pastoral charge of the settlers as a church, taking his text from Ezekiel 37 : 26.

Verily, it was Abraham and his altars, and the town was settled and its church established.

Accessions now followed rapidly. From April to September, the families increased to seventy. For the conveniencies of near neighborhood, and protection against Indian hostilities, the sixteen first settlers made their "home lots," so called, but thirty rods in width, by one mile in length, giving rise to a multiplicity of roads winding in every direction.

The Township title was a source of many difficulties. Application was first made to the general court of Massachusetts, for "confirmation of their *former grant*," doubtless

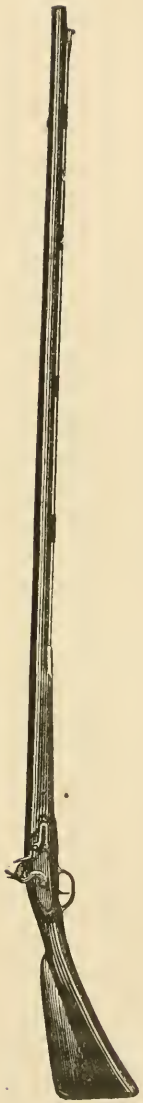
that given upon the address on parchment, signed by 319 persons and sent over preparatory to immigration. Massachusetts, however, renounced jurisdiction, and application was then made to the general court of New Hampshire, to which was returned an answer extending protection and the benefits of government, but no grant, because the title was in dispute between the crown and the heirs of one Allen.

In the meantime ascertaining that Rev. John Wheelwright had made a fair purchase from the Indians by deed of May 17, 1629, and that John Wheelwright, his grandson, was then the owner, the settlers at once negotiated a fair purchase from the latter. The deed was dated at Boston, October 20, 1719. In vain may we ask of the days that are past for a nobler monument to the integrity of the fathers of any people.

A charter on authority of the crown was granted June 21, 1722. Among other things, it reserved all mast trees and a quit rent of one peck of potatoes yearly forever. Still to maintain their title they were subjected to law-suits and to many conflicts with lawless bands of plunderers.

The first regular town-meeting was held November 9, 1719. June 3, 1720, the town voted that a meeting house be built "as sune as it can with conveniency," and on the 29th of the same month that it be built "within 7 rhods of a black stake set up either upon or near to Mr. Macgregor's lott."

It was finished the following year, and located within a few feet of the present house in East Derry. Thus in a little more than two years after settlement they dedicated a well finished house of worship, while their own homes were built of logs. In 1723, a log schoolhouse was erected near the church, and soon after efforts were made to maintain a school in each quarter of the town six months each year. They did not believe that "ignorance is the mother of devotion." All able bodied men were accustomed to attend church, well armed and prepared against any sudden Indian



attack. Their first pastor, Rev. James Macgregor, always marched into his pulpit with his gun well loaded and primed. The gun is still preserved.

They were a frank people. Hard thoughts were not whispered about in private scandal, but the offender was the first to hear.

They were high minded though poor. Said a good woman to her husband, building a log house, "Aweel, Aweel, dear Joan, an it maun be a log house, do make it a log heegher nor the lave" (a log higher than the rest).

They were practical, adapting themselves to circumstances. Vehicles were at first unknown, even women journeying on foot with children in their arms. A little later riding on horse-back was the chief mode of conveyance. Hon. John Prentice was the first to

own a chaise near the beginning of the present century. It excited wonder and was deemed extravagant.

No people were ever more loyal to civil authority. In the old French war with England, of 1745, Dr. Matthew Thornton, afterwards a signer of the Declaration of Independence, served as surgeon in a campaign of great hardship against Cape Breton; and upon the renewal of hostilities, in 1756, three companies of a New Hampshire regiment, assisted at the attempt upon Crown Point, serving

under Captains Robert Rogers, William Stark and the cele-

brated John Stark, afterwards General in the revolution.

These three captains and many of their soldiers were from Londonderry. But it was no servile loyalty. These Presbyterian colonists had resisted unto blood, for rights of conscience in the old world, and in the new they could not admit any definition of loyalty that involved the denial of those rights. Among these they reckoned equality of civil rights.

When therefore England raised the flag of coercion against equality of civil rights they were prompt in defence. Even before the encounter at Lexington a company of young men from Londonderry, under Captain Aikin, rescued from their captors near Haverhill, Mass., four British soldiers who had deserted.

As soon as General Gage was known to be marching troops from Boston into the interior, New Hampshire responded with 1200 men at Charlestown and Cambridge, among them a large company from Londonderry. When the news of hostilities reached the town "men dropped their implements and in a few hours all who could bear arms were assembled on the common at the meeting house."

December 17, 1776, the town voted a committee to instruct their delegates to the State assembly, as they say, "at this calamitous time that they may know how to act the minds of their constituents, as well as their own." Also "that the remainder of the powder shall be divided to everyone that hath not already received of the same, as far as it will go, provided he produces a gun of his own in good order, and is willing to go against the enemy, and promises not to waste any of the powder only in self defence, and provided also that

he shows twenty bullets to suit his gun and six good flints." In January, 1778, the town voted to provide for the families of soldiers in the Continental army.

And when, after peace, it was proposed to permit the Tories to return to the state, the town sent a memorial to the Legislature, stating the crimes of murder, arson, plunder, rapine and carnage, of which the Tories had been guilty, and saying: "We expect that you will use your best endeavor that nothing may ever be done for those infernal wretches by the state, further than to provide a gallows, halter and hangman for every one that dare show their vile countenances amongst us." May every censure of such language as harsh be modified by that measure of righteous indignation due to the crimes and trials that provoked it. According to Parker's history, the town furnished the following number of men to sustain the armies of the Revolution, viz: 99 in 1775, 62 in 1776, 180 in 1777 and 1778, 17 in 1779, 13 in 1780, 30 in 1781, 2 in 1782. Some of these are named more than once, because of short terms of service. Though the list is not free from mistakes, yet it is as nearly so as possible from present information.

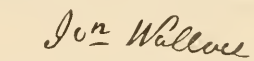
Owing to the depreciation of Continental money stringent measures were taken against "sharpers and hawkers" who sought to enrich themselves out of the necessities of the people. Attorney's fees were voted to be cut down one-half, and "They would not then be so fond of business, and people would have time to breathe."

No higher compliment to the founders of the town and its church is needed than the historical fact that during all their wars "The yell of the savage and the shriek of the murdered never mingled their discordant notes in Londonderry." The reasons suggested are: (1) the justness of the title acquired, (2) the early college friendship of Rev. Mr. Macgregor with the governor of Canada, who caused the Indians under Catholic influence to be restrained by the Romish priests.

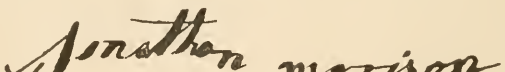
Marriages among the early settlers were occasions of great festivity, attended with the discharge of musketry, and the singular custom of friends of the respective parties meeting in the highway, and choosing champions to "run for the bottle" at the bride's residence. This was followed by a toast from the victor. In closing the ceremony, the minister gave specific directions to the groom to salute his bride.

Funerals were characterized by great congregations. Every relative, however distant, and every acquaintance reasonably near must attend to avoid giving offence. They were followed by large entertainments, sometimes at such expense as to impoverish the family.

The first marriage in town was that of John Wallace to



Annis Barnet, May 18, 1721. The first funeral was that of John Clark, January 13, 1720-1. The first person born in the town was Jonathan Morrison, son of John and Margaret,



Sept. 18, 1719. James McKeen was born a few days later. It was an occasion of much anxiety "which mother's son should obtain the prize of a farm or lot of land which was to be assigned to the first born son of Londonderry."

This Jonathan Morrison was the uncle of Hon. Jeremiah Smith, a man of much talent, and was reputed to be "millwright, blacksmith, carpenter, house-joiner, stone cutter and gun-maker."

The social habits of men were characterized by athletic sports. For the pleasure of seeing who could soonest load a wagon with barrels of cider, neighbors meeting by the way were known deliberately to unload, and load again for that purpose. The social intercourse of the females was nearly

always attended with the small wheel and flax, thus combining pleasure and profit.

As a specimen of wit, impossible to illustrate, it may be stated that when the Legislature had voted to print the sermon of Rev. Dr. Morrison preached before them, a member solemnly moved to print an additional number, "provided they would print the brogue."

In 1827 the eastern portion of the town was set off as a new town called Derry.

The earliest manufactures were fine linen fabrics. Being of superior quality they were soon counterfeited, and a committee was appointed to protect the town against the sale of "outlandish linens" as they called the counterfeits.

Weaving was an honorable calling, chiefly done by men. One John Montgomery received from Congress forty pounds in money and a diamond ring as a premium for linen woven for Washington and officers of the army.

Clothing was all of domestic make. The hand-card, foot wheel and loom were in nearly every house.

In the absence of horses and oxen, grain to be ground was carried on the shoulders of men.

Many of the pioneers of civilization in other towns of New Hampshire, and in Vermont, Maine, New York and Nova Scotia were from Londonderry.

Colonists went out to other towns in New Hampshire as follows: To Bedford in 1737, Peterborough in 1741, Acworth in 1766, Antrim, Henniker and Deering in 1767, New Boston somewhat earlier than 1774. Windham was made a separate town out of Londonderry in 1741.

Chester, Manchester, Merrimack and Goffstown were also, for the most part, colonies from Londonderry.

Colonists to other places went out nearly as follows: To Cherry Valley, New York, in 1741; the towns of Truro and Londonderry, Nova Scotia, in 1760; Londonderry and Windham, Vermont, in 1774.

Religion was a principal thing with the people.

Catechising annually, even with Scripture proofs, was continued more than one hundred years.

By vote of the town a committee was occasionly chosen to allot seats in the church, on what was called *bester* privilege, i. e. a man's standing in reference to property, influence and ability. Numerous protests are on record, of men complaining that they were not awarded their *bester* privilege.

That this was little else than a committee of confusion, the following votes with their odd orthography, and as recorded without punctuation, will suggest:

"Voted that the class that pays most *reats* in the present *reats* shall have the first choise."

"Voted that the committee shall forthwith proceed to take in the classes in the following manner that the first class shall have liberty to chose their seat in any part of the meeting house they please where the seat is above their *reats* and if any other class that pays one shilling or more above the first shall come in six *minuets* time and say they chose the same seat that the first is to chose elsewhere or they may class themselves otherwise for the same seat and in this manner till the whole house be divided."

Evidently on the *bester* privilege the house must have been amply and accurately occupied. And as evidently the occupants were not to be found sleeping in church, for about 1735 the town voted that if a man was found sleeping in church he should be punished by sitting in the stocks. Of the oldest inhabitants, Captain Joseph Dickey, aged 92, a sister of his, Mrs. Martha Boyd 96, another sister of his, Mrs. Ela 94, another sister Mrs. Dickey nearly 90, Jabez Towns 92, and Mrs. Robert Boyd nearly 90, fully corroborate many of the incidents, traditions and characteristics narrated.

As to the Presbyterians of Ulster, a Mr. Reed of Phila-

delphia, and an Episcopalian, has honored them in saying, "A Presbyterian tory was a thing unheard of."

It is a matter of history that the founders of civil government in this country, and even the framers of the Constitution of the United States were largely indebted to the standards of the Presbyterian church for the simple elements of representative republicanism, which they enacted into the fundamental laws of a free people.

The Ulster emigrants were the founders of Presbyterianism in America. It is said upon good authority that Presbyterian churches in Maryland, Virginia and Pennsylvania were formed prior to this in Londonderry. Still they were of Ulster emigrants, and by a very brief priority at most. The church in Londonderry was at least among the very earliest, and from its records is believed to have been in its origin, more intimately and directly, than any other, connected, not alone with Ulster but with the siege of Derry in the great conflict between Catholicism and Protestantism. Two of its ministers, Rev. James Macgregor and Rev. Matthew Clark, bore arms in that siege. Among others of the first settlers in Londonderry were those who participated in that conflict, and were honored with exemption from taxation by the English parliament. Their lands here were known as "the exempt farms."

The church was, as stated, organized in 1719; Rev. James Macgregor the first pastor.

The first Presbytery in New England was formed at Londonderry, N. H., April 16, 1745, by Rev. John Moorhead of Boston, Rev. David Macgregor of Londonderry, and Rev. Robert Abercrombie of Pelham, and the churches under their charge. The last recorded meeting of this Presbytery was at Pelham in April, 1755, just ten years after its formation. Its only record name is *The Presbytery.* Yet it was formed at Londonderry, and if the rule of history be followed in designating important events, such as battles, coun-

cils, treaties, by the names of their places, the *historical* name of this Presbytery must be *The Presbytery of Londonderry.*

In the records of the Synod of New England, formed at Seabrook, N. H., 1775, and showing how it originated, there is a copy entire of the minutes of the Presbytery of Boston, with the following title page :

"This book begins Sept. 24, 1770."

A true and correct copy of the minutes of the Rev. Presbytery, now called the Presbytery of Boston, consisting of 12 congregations, whose ministers are as followeth : John Moerhead, Boston ; David Macgregor, Londonderry ; Jonathan Parsons, Newburyport ; Danl. Mitchel, Pembrook ; John Huston, Bedford ; Moses Baldwin, Kingston ; Richard Graham, Pelham ; Saml. Perley, Seabrook ; Thom' Pierce (his place y' scribe know' not) ; John Morrison, Petersburgh ; Simon Williams, Windham ; John Strickland, Oakham."

That this Presbytery of Boston was a new and distinct body, formed September 24, 1770, appears upon the above title page, and from the fact that several of the twelve congregations do not appear to have belonged to the Presbytery of Londonderry. At the formation of the synod, the Presbytery of Boston was dissolved and formed into the three Presbyteries of Salem, Londonderry and Pelham, which constituted the synod. Parker's History of Londonderry says that other Presbyteries were soon after formed in Massachusetts and Maine.

In 1782, this synod was dissolved and formed into what was called "The Presbytery of Salem." After subsequent divisions and changes, there was formed May, 1794, a union of the reformed Presbytery of Londonderry, and of the Eastern Presbytery ; the body thus united was called " The Presbytery of Londonderry." This title it continued to hold until the late union of Old and New School, when it was changed to "The Presbytery of Boston."

It is worthy of note that during the early pastorates of

this church, impurity of speech, the circulation of slanderous reports, dishonesty and neglect of social religious duties, were subjects of prompt and faithful discipline.

One for disrespect of his father was rebuked and exhorted to honor his parents; another was censured "for using unjustifiable expressions of a profane character;" another for having found an axe in the road and not leaving it at the next tavern, as the law required. Still another for reproachful words respecting the pastor—his confession was read in public. Parker's history (1851) says: "In those days, the character of the minister was faithfully protected by the church, against the scandals and malicious designs of those who desired to destroy his influence. Defamers of the ministry werenot then countenanced and sustained as they now are by numbers in almost every community."

March 5, 1729, Rev. James Macgregor died, to the great loss of the town and parish. He was succeeded by Rev. Matthew Clark, from Londonderry, Ireland, as acting pastor. He had been an officer in the defence of Londonderry, Ireland, and in one of the sallies made by the besieged, he was wounded by a ball grazing the temple and so affecting the bone that it never healed. "The sore was concealed by a black patch, as his portrait now shows."

And withal he was quite eccentric. In preaching upon the over-confidence of Peter, he said: "just like Peter, aye mair forrit than wise, ganging swaggering aboot, wi' a sword at his side; an' a puir han' he mad' o' it when he com' to the trial, for he only cut off a chiel's lug, an' he ought to ha' split doun his heed." He is said to have stopped in the course of a sermon to say to a young British officer, who remained standing to attract attention, "Ye are a braw lad, ye ha'e a braw suit o' claithes, an' we ha'e a' seen them, ye may sit doun." Being a man of martial spirit, tradition says that while presiding over the presbytery, a training band of music so excited him that he could not attend to business. To

repeated calls he replied, "Nae business while I hear the *tap* of the drum." But he was no less a devout man. He died January 25, 1735, aged 76 years, and at his special request was borne to the grave by those who had been his fellow soldiers and fellow sufferers in the siege of Londonderry.

Prior to his death and in October, 1733, or shortly after, Rev. Thomas Thompson, of the presbytery of Tyrone, Ireland, became pastor. His first sermon was from those appropriate words of Peter to Cornelius, Acts 10: 29, "Therefore came I unto you without gainsaying as soon as I was sent for: I ask therefore for what intent you have sent for me." He lived but about five years after his settlement. In 1734 Mr. Thompson had present seven hundred communicants at one season. This number is reckoned to include members of the church residing in other settlements, and members of other churches "who came up as the tribes of Israel to unite with their brethren."

Communion seasons were then preceded by preaching on Thursday, Friday and Saturday. Thursday was observed with great strictness as a sacramental fast-day. "Any violation of it by secular concerns was a disciplinable offence." One was disciplined for spreading out hay to dry on such a day. The Monday following was a day of thanksgiving.

These extra services gave rise to much preaching, requiring the aid of other ministers. Ministers, elders, and communicants from several churches often united in the sacrament on the Sabbath. Small pieces of metal called tokens, stamped with the initials of the churches were distributed, to prevent intruders.

Long, narrow tables were spread in the aisles. Sometimes three or four sittings, arranged according to age, would be necessary, protracting the services to the going down of the sun. These seasons were often attended with many conversions.

The use of tokens, and other peculiarities of those sacramental occasions, have long since passed away, though the church still adheres to the ancient custom of having but two communion seasons in each year. The custom originated with the churches in Scotland, soon after the reformation there—being generally made an ecclesiastical occasion. To the church in Londonderry, N. H., it continues a season of great interest and importance.

During Mr. Thompson's pastorate a movement begun in 1733, was consummated resulting in a division of the parish into the east and west parishes. After the division Rev. David Macgregor, son of Rev. James, became pastor of the west parish, 1736.

In 1739-40, the west parish was invested with parish privileges by the General Court. The house in which Rev. David Macgregor chiefly ministered was in Aiken's range west of the Pinkerton academy. He occasionally preached in the Hill meeting house, so called, about one mile west of Aiken's range. This latter house had been erected in anticipation of a division of the parish, but was abandoned for a site a mile still further west, in consequence of the matter of forty families, hereafter recited. There is a graveyard of ancient date near the abandoned site, and many worthy and faithful are sleeping there.

That this was a division, and not a colonizing, is evident from the whole transaction. The town was divided into two parishes, east and west, but parish lines were wholly disregarded. Forty families of the west parish were allowed to attend and be taxed for worship in the east parish, while forty families in the east were allowed to attend and be taxed for worship in the west. It is said to have been on account of preferences as to the pastors. For many years these families were accustomed to meet and pass each other in going to church. Sometimes these meetings were attended with quite ludicrous scenes, persons going miles on foot

carrying a second and better pair of shoes to put on just before reaching church, two or more using a single horse, each riding a short distance and hitching the horse for another to ride on coming up. It is reported of two persons engaged to be married, that they died in old age and single, because they could not agree which meeting to attend.

Windham was set off as a distinct parish in 1741, from the east parish.

Whatever else therefore may be said of the division, certainly all the old histories belong to the church for whom this discourse is written, now and for many years the only Presbyterian church (except Windham as stated above) within the limits of the original parish. And this because each half is part of the original whole, and because the church in the east parish, (now Derry, set off from Londonderry as a town in 1827) long ago transferred themselves to another denomination. For many years it has been no more a Presbyterian church. It took no part in the formation of the first Presbytery in New England in 1745. It was not represented in that Presbytery during its records of ten years, nor in the Presbytery of Boston from its constitution in 1770 to its dissolution in 1775.

The church of the west parish is therefore the only true continuation of the Presbyterian church of Londonderry founded in 1719.

Rev. David Macgregor joined heartily in the revival work of the great Whitefield who (Parker's history says) visited the town and preached to multitudes in an open field. In most of the meeting houses of that day the seats were plain. There were no luxuries of cushions, carpets, or stoves, and yet a two hours service was relished.

Rev. David Macgregor died May 30, 1777, aged 68, after a pastorate of over forty years. He was an animated, interesting preacher, and his house was usually thronged.

Though not educated at college, yet Princeton conferred

on him the honorary degree of Master of Arts. In 1755 the Brick church of New York City extended to him a call, which however he declined.

He proved his high christian character by entering a criminal court, as counsel to defend a decided opposer. The man was convicted, but Mr. Macgregor believing him to be innocent, afterwards proved it, and procured his pardon.

Previous to his death the parish erected a new house about one mile west of the hill meeting-house at a place more central. In this new house Rev. Dr. Morison was ordained as Mr. Macgregor's successor, Feb. 12, 1783. He died March 9, 1818, after a pastorate of 35 years.

His remains are in the cemetery near the church in which he was ordained.

He was succeded by Rev. Daniel Dana, D. D., Jan. 15, 1822,—Dr. Dana having then recently resigned the presidency of Dartmouth College. The church reluctantly acceded to his request for a dissolution of the pastoral relation in April, 1826.

Rev. Amasa A. Hayes succeeded him June 25, 1828. He died Oct. 23, 1830, greately lamented.

Oct. 5, 1831, Rev. John R. Adams was installed. In 1832 he married Miss Mary Ann Macgregor, grand-daughter of Rev. David Macgregor. His pastoral relation to the church was dissolved on his own request, by Londonderry presbytery, in September, 1838. Just at the close of this pastorate, in 1837, the parish erected a new edifice, on the Mammoth road, near the centre of the town, about a mile west from the last location. The old church was removed and reconstructed into a town hall, also near the town centre. It is eminently proper that in a hall of such memories the ancient custom of opening town meetings with prayer should be maintained as it is here. The session house was also removed and converted into a dwelling, and is now serving that purpose on the Mammoth road, about two miles north of the new church.

The new church was dedicated September 7, 1838, and still remains the house of God unto his people of the Presbyterian church in Londonderry. In consequence of the last change of location twenty-three members on the easterly side of the parish united with forty from the East Derry church in forming a Congregational church in Derry lower village.

November 5, 1840, Rev. Timothy G. Brainerd was installed. He had nearly qualified for the bar before entering the ministry. During his charge a commodious manse was erected on a pleasant site near the new church. His pastorate, at his own request, was dissolved by the presbytery, April 25, 1855. He was succeeded by Rev. William House, installed October 7, 1857. At his own request the pastoral relation was dissolved February 26, 1873.

During all these pastorates there were notable works of grace. The church has never waned in prosperity. Rarely has a church been blessed with such a succession of pastors as the preceding,—men so devout and eminently fitted for their station.

The present pastorate commenced, by unanimous call accepted, December 13, 1874,, followed by installation February 23, 1875. During its continuance twenty-seven have been added to the church on profession, and others are waiting to follow in the covenant act of the confession of Christ.

The earliest church records of the west parish to December 14, 1837, were lost some years since, while loaned for evidence in a civil suit at law. The parish records, however, are entire.

In 1829 a Baptist church was organized in the north part of the town, still occupying a handsome edifice there. In 1854 there was also organized a Methodist church, now worshipping in a commodious house near the town hall.

A few considerations are worthy of note to close this history:

1. That the Presbyterianism of America, through its

Scotch original in the church of Londonderry and others of Ulster origin, may be traced in some elements of its history, to the primitive christian church.

2. That the Presbyterian church of America is not chargeable with anything real or imaginary, respecting the antinomian controversy of 1637, nor respecting the witchcraft mania of Salem, Mass., culminating about 1692. This latter tragedy was in preparation here nearly at the time when they who founded Presbyterianism in America were defending the faith of protestantism in the siege of Londonderry, Ireland.

3. That the Presbyterian church of Londonderry, N. H., if not *the first, is among the very first* to found Presbyterianism in this country.

4. That the present Presbyterian church of Londonderry, N. H., *is the only immediate representative of the Presbyterian founders of the town, since the transferrence of the east parish to another denomination.*

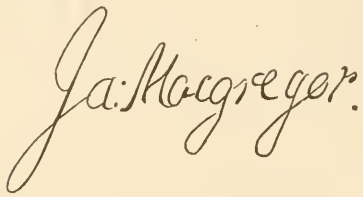
5. That the Presbyterian church of Londonderry has been signally blessed and prospered of God in all its pastorates, and the work of grace attending them.

It is worth preserving; may God preserve it. AMEN.

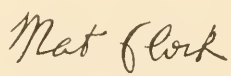
SUCCESSION OF PASTORS.

BEFORE THE DIVISION OF THE PARISH.

James Macgregor, ... 1719 to 1729.



Matthew Clark, ... 1729 to 1733.

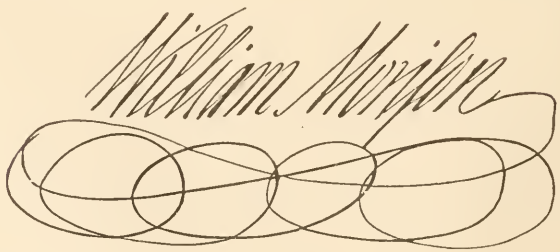


Thomas Thompson, ... 1733.

AFTER THE DIVISION.

David Macgregore, ... 1736 to 1777.

William Morison, ... 1783 to 1818.



Daniel Dana, ... 1822 to 1826.

Amasa A. Hayes,	1828 to 1830.
John R. Adams,	1831 to 1838.
Timothy G. Brainerd,	1840 to 1855.
William House,	1857 to 1873.
Luther B. Pert,	1875

SUCCESSION OF ELDERS.

BEFORE THE DIVISION OF THE PARISH.

David Cargil,	John Cochran,
Samuel Moar,	William Ayer,
John Barnet,	James Adams,
James Alexander,	Robert Given,
Robert Wilson,	James McKeen.

James Reid,

AFTER THE DIVISION.

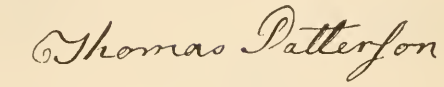
During the Rev. David Macgregore's pastorate.

James McKeen,	James Leslie,
James Clark,	James Nesmith,
James Lindsley,	George Duncan,
John Duncan,	James Taggart,
John Gregg,	Robert Morrison,
John Hunter,	John McKeen,
Samuel Anderson,	Samuel Fisher,
John Aiken,	James Reid.

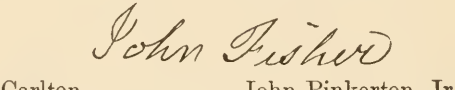
The session having been reduced by death was enlarged by adding during Rev. Mr. Morison's pastorate—

John Bell,	John Pinkerton,

Robert Thompson,
James Aiken,
Abraham Duncan,
Abel Plummer,
Jonathan Griffin,
Thomas Patterson,



James Nesmith,
William Adams,
John Fisher,
James Pinkerton,
David Brewster,
Jonathan Savory.



Thomas Carlton,
John Pinkerton, Jr.

In 1827 John Holmes, Joshua Gooden and Benjamin Mc-

Murphy were elected. Vacancies have since been supplied in part as follows:

JANUARY 1, 1834.

Jonathan Humphrey,
Robert Boyd, Jr.,
James Perkins.

MARCH 4, 1852.

Daniel G. Coburn,
David Anderson,
Matthew Holmes.

NOVEMBER 29, 1863.

Daniel T. Shipley,
John W. Greeley,
James Nevins.

DECEMBER 29, 1872.

John Dickey,
Warren Richardson,
John A. Moor.

THE PRESENT SESSION CONSISTS OF

David Anderson,
John W. Greeley,

John Dickey,
Warren Richardson,

John A. Moor.

MEMBERS OF THE CHURCH, NOV. 15, 1876.

Those marked with the letter *n* being non-resident.

Martha Boyd,
Mary Ela,
Joseph Dickey,
Sarah Simonds,
Betsey Cutler,
Rhoda Page,
Lucinda Woodburn,
Joseph Annis, *n.*
Sarah S. Annis, *n.*
Mary A. Boyd,
Lydia Corning,
Sarah Smith,
Harriet Crowell,
Sarah Morrison,
Betsey G. Annis,
Josiah Sleeper,
Hannah J. Sleeper,
David Goodwin,
Mary Goodwin,
Josiah Goodwin,
Esther Goodwin,
Daniel Goodwin,
Warren Richardson,
Mary Richardson,
John W. Greeley,
Mary Ann Greeley,
Betsey Chrispeen,
Samuel Gilcreast,
Joel Coburn,
Rebecca Shipley,
William M. Holmes,
Judith Holmes,
Mary Nevins,
Jane D. Anderson,
Isaac Dow,
Elizabeth Dow,
Betsey Dow,
Mary J. Goodwin,
Roxanna Coburn,
Jonathan Savory,
Abigail Savory,
Perley Wallace,
Harriet Wallace,
David Anderson,
Persis Anderson,
David Anderson 2d, *n.*
Elizabeth Dickey, *n.*
Mary Dickey,
Thomas Boyd,
Sarah A. Boyd,
Branch Sampson,
Alice Sampson,
Lilley Cochran,
Elizabeth C. Barker,
Jane D. P. Mack,
Frances A. Mack,
Delia W. Hardy,
Hannah Crowell,

Harriet Coburn,
William S. Pillsbury,
Martha S. Pillsbury,
Martha Hardy,
John Dickey,
Caroline P. Dickey,
Harriet E. Floyd,
Almira J. Haynes,
Mary Jane Smith,
Lucy J. Holmes,
Orra A. K. Coburn,
Marinda Ladd, *n.*
William P. Nevins,
Joseph S. Goodwin,
Mary J. Gregg,
Caroline Murdock, *n.*
Sophia Smith,
Mary S. Blood,
Sarah Blood,
Mary Bancroft,
Elbridge Wyman, *n.*
Charlotte Towns, *n.*
Charlotte A. M. Campbell,
Eugene L. Campbell,
Luella A. Annis,
John A. Moor,
Nancy E. Moor,
Nancy P. Gilcreast,
Mina A. Annis,
Ella A. Gilcreast,
Mary F. Boyce,
Julia D. Nevins,
Edward O. Fifield, *n.*
Frances L. Fifield,
Georgianna Fifield, *n.*
Caroline S. McAllister,
Isabella Ela,
Mary D. Boyd,
Rebecca Kimball,
Sarah J. Young,
Jane Perkins,
Charles Adams, *n.*
Mary Adams, *n.*
Aaron P. Hardy,
Samuel Crowell,
Isaac Kimball,
James P. Dickey,
Judith C. Crowell,
Julia A. Averill,
Emeline Gilcreast,
Ella E. Wiley,
Mary A. Morse,
Nancy A. Burnham, *n.*
Charlotte W. Boyd,
Lucy M. Gould, *n.*
Mary Gilcreast.
Sarah G. Dillingham, *n.*
Helen F. Knight,
Persis T. Anderson, *n.*
Mary J. S. Campbell, *n.*
Frances M. Blood,
Betsey Darrah, *n.*
Rhoda A. Macgregor,
Jane Sanborn, *n.*
Nancy D. Caldwell,
Caroline C. M'Allister,
Nancy J. Whittier,
Clarissa M. Boyce,
Jonathan P. Gilcreast, *n.*
Daniel G. Annis,

Henry J. Caldwell,
Alonzo H. Nichols, *n.*
Franklin Leland Coffin, *n.*
Ira Johnson,
Caroline L. Anderson, *n.*
Emily Brickett,
Louisa F. Buxton, *n.*
Anna C. Young,
Susie A. Goodwin,
Jennet Dickey.

UNITED DURING THE PASTORATE OF REV. L. B. PERT.

Samuel P. Robie,
Adeline Robie,
Nellie A. Robie,
James F. Young,
Elizabeth Young,
Andrew W. Mack,
Hiram Cutler,
Harriet E. Hardy,
Lizzie E. Crowell,
Alice J. Moor,
Nellie O. Moor,
Charles S. Pillsbury,
Mary Pillsbury,
Abby Caldwell,
Ellen P. Pert,
Clara W. Boyd,
Melinda Avery,
Paulina Avery,
Laura Z. Dow,
Albert G. Conant,
Priscilla Conant,
Martha J. Boyd,
Maria W. Boyd,
Nellie M. Richardson,
Florence E. Boyd,
Henry Crowell,
George N. Goodwin.

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